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BIOGRAPHY.

The Life of Richard Hooker.

THE judicious and immortal author of the ECCLESIASTICAL POLITY, was born at Heavitree, a small village near Exeter, about the year 1553. His parents were in rather mean circumstances, yet they contrived to give their children a good education, and Richard in particular, was placed at the grammar school in Exeter. It is observed, says his honest biographer, Walton, that at his being a school-boy, he was an early questionist, quietly inquisitive *why this was, and why that was not, to be remembered? Why this was granted, and that denied?* This being mixed with a remarkable modesty, and a sweet serene quietness of nature, and with them a quick apprehension of many perplexed parts of learning, imposed then upon him as a scholar, made his master and others believe him to have an inward blessed divine light, and therefore to consider him as a little wonder. This meekness and conjuncture of knowledge, with modesty in his conversation, being observed by his school-master, caused him to persuade his parents (who intended him for an apprentice) to continue him at school, till he could find some means to ease them of a part of their care and charge, assuring them that their son was so enriched with the blessings of nature and grace, that God seemed to single him out as a special instrument of his glory. Accordingly, this good school-master prevailed on John Hooker, then chamberlain of Exeter, and uncle to Richard, to maintain him at the university: but soon afterwards this Mr. Hooker, mentioning the good qualities of his nephew to Bishop Jewell, who was also a relation of his, that excellent prelate took the charge off his hands. By him Richard Hooker was sent, in 1567, to Corpus Christi College, Oxford, where he was provided with a clerk's place, which, with the bishop's allowance, supported him comfortably. He did not, however, enjoy the patronage of this excellent prelate but about three years, before he received the melancholy news of his death. This circumstance affected him greatly; but Dr. Cole, the president of his college, raised his spirits by assuring him, that he should want for nothing to enable him to prosecute his studies, and he was as good as his word.

Not long before his death, bishop Jewell had recommended his nephew to Dr. Edwin Sandys, archbishop of York, to be tutor to his eldest son, and accordingly his grace sent him to Oxford instead of Cambridge, on that recommendation, for which he alledged this reason, *I will have a tutor for my son that shall teach him learning by instruction, and virtue by example ; and my greatest care shall be of the last, and (God willing) this RICHARD HOOKER shall be the man into whose hands I will commit my Edwin.*

And doubtless a better choice could not be made ; for Mr. Hooker was now in the nineteenth year of his age, had spent five in the university, and had, by a constant unwearied diligence, attained a perfection in the learned languages. With this knowledge he had also a clear method of demonstrating what he knew, to the great advantage of all his pupils, (which in time were many) but especially to his two first, Edwin Sandys and George Cranmer.

This (says Walton) for Mr. Hooker's learning. And for his behavior, amongst other things, this still remains of him : that for four years he was but twice absent from chapel-prayers ; and that his behavior there was such as showed an awful reverence of that God whom he there worshipped, giving all outward testimonies that his affections were set on heavenly things. This was his behavior towards God ; and for that to man, it is observable that he was never known to be angry, or passionate, or extreme in any of his desires ; never heard to repine or dispute with providence, but by a quiet gentle submission and resignation of his will to the wisdom of his Creator, bore the burthen of the day with patience ; never heard to utter an uncomely word : and by this, and a grave behavior, which is a divine charm, he begot an early reverence unto his person, even from those that at other times, and in other companies, took a liberty to cast off that strictness of behavior and discourse that is required in a collegiate life. And when he took any liberty to be pleasant, his wit was never blemished with scoffing, or the utterance of any conceit, that bordered upon, or might beget a thought of looseness in his hearers. Thus mild, thus innocent and exemplary was his behavior in college ; and thus this good man continued till his death, still increasing in learning, in patience and piety.

In 1573 he was admitted a scholar on the foundation, and in 1577, he took his master's degree, in which year he became fellow of his college. In 1579, he was chosen to read the Hebrew lecture, but shortly afterward, with his learned countryman Dr. John Reynolds, he was expelled college. It is certain they were not restored until the end of that year, but what the occasion of their expulsion was, does not appear. There is, however, a letter extant of Dr. Reynolds to Sir Francis Knolles, which complains strongly of the conduct of a "certain person of the college for unrighteous dealing" in this business ; and the letter had the desired effect of restoring these two excellent men to their stations.

Shortly after this he entered into orders, and in 1581, was appointed to preach at St. Paul's cross ; on which occasion he lodged at what was called the *Shunamite's house*, because it was appropriated for the convenience of those ministers, who came from the universities, to

preach at that place. This house was kept at that time by one *Churchman*, whose wife persuaded poor Mr. Hooker that it would be better for him to get a wife; and, on her recommendation, he not long after married her daughter, *Joan*, who brought him neither beauty nor portion; and for her conditions, they were too much like that wife's which is, by Solomon, compared to a *drifting house*. By this marriage the good man was drawn from the tranquility of his college, into the thorny wilderness of a busy world; into those corroding cares that attend a married priest, and a country parsonage; which was Drayton Beauchamp, in Buckinghamshire.

In this condition he continued about a year, in which time his two pupils, Edwin Sandys, and George Cranmer, took a journey to see their tutor, where they found him reading *Horace*, and tending a few sheep in a common field; which he told them he was obliged to do, because his servant was gone home to dinner. When the man returned and released him, his pupils accompanied him to his house, where their best entertainment was his quiet company, which was soon denied them; for *Richard was called to rock the cradle*; and the rest of the entertainment was so unpleasant that they departed the next day. The condition of their tutor greatly distressed them, and Mr. Sandys represented it in such a manner to his father, that, through his interest, Mr. Hooker was, the next year, (1585) appointed master of the temple. About this time the puritans, or non-conformists, being encouraged by the earl of Leicester, were uncommonly arrogant, and greatly disturbed the peace of the nation, by the zeal with which they endeavored to promote what they called reformation. The providence of God had placed that great prelate Dr. John Whitgift in the see of Canterbury, and by his steadiness the church of England was guided safely through the storm. Yet the puritans continued very active in their attempts to despoil the church; and their lecturers were exceedingly bold in declaiming against episcopacy and a prescribed form of prayer, the use of the surplice, of the sign of the cross, and other primitive institutions. The temple church had one of those zealots for an afternoon preacher, one Travers; who, being greatly disappointed in not obtaining the mastership, set himself to oppose the sentiments of Mr. Hooker, in his public discourses. This man was of the presbyterian party, and Mr. Hooker was a firm episcopalian, so that, as one pleasantly observed, *the forenoon sermon shake Canterbury, and the afternoon Geneva*. This opposition continued a long time, till the prudent archbishop put a stop to it by prohibiting Mr. Travers from preaching. Against this prohibition he appealed to the privy council; but, though he had some powerful friends there, yet he could not prevail, for the queen had prudently committed the affairs of the church to the archbishop's management.

This affair gave great offence to the puritans, and a paper contest ensued between Mr. Hooker and Mr. Travers, in which the former distinguished himself by his extensive learning, strength of reasoning, and candor of expression. It is not unworthy the noting, says his honest biographer, that in the management of so great a controversy, a sharper reproof than this never fell from the happy pen of

It was not long before this intruding minister adopted the Genevan mode of receiving the sacrament ; to which end the day was appointed for a select company, and forms and stools were set about the altar for them to sit and eat and drink ; but when they went about this work, they wanted some stools, which the minister sent the clerk to fetch, and also cushions (but not to kneel upon) : when the clerk saw them sit down, he began to wonder, but the minister bade him *cease wondering, and to lock the church door* ; to whom he replied, *Pray take the key and lock me out, I will never come more into this church ; for all men will say, my master Hooker was a good man, and a good scholar, and I am sure it was not used to be thus in his days.*

And report says, the old man went home and died a few days after. But let us leave the grateful clerk in his grave, and return to Mr. Hooker, continuing our observations of his christian behavior in this place, where he gave a holy valediction to all the pleasures and allurements of earth, possessing his soul in a virtuous quietness, which he maintained by constant study, prayers and meditations. His use was to preach once every Sunday, and he or his curate to catechise after the second lesson in the evening prayer ; his sermons were neither long nor vehement, but uttered with a grave zeal ; his eyes always fixed on one place, to prevent his imagination from wandering, insomuch that he seemed to study as he spoke ; the design of his sermons was to show reasons for what he delivered ; and with these such a kind of rhetoric as did rather convince and persuade, than alarm men into piety ; studying not so much for matter as for apt illustrations to teach his unlearned hearers by familiar examples, and then make them better by convincing applications ; he never labored by hard words, and by needless distinctions and sub-distinctions, to amuse his hearers, and get glory to himself, but only glory to God.

He never failed the Sunday before every Ember-week, to give notice of it to his parishioners, persuading them to earnest prayer for a learned and pious clergy. And his own practice was, to retire into the parish church every day in that week, where he spent many hours in secret devotions.

He would by no means omit the customary time of *procession*, persuading all, both rich and poor, as they regarded harmony and their parish rights and liberties, to accompany him in his perambulations ; in which he usually indulged himself in more pleasant discourse than at other times, still inclining his parishioners to meekness, and mutual kindnesses and love. He was diligent to enquire who of his parish were sick, or any way distressed, and would often visit them unsent for ; supposing *that* the fittest time to discover to them those errors, to which health and prosperity had blinded them ; and having, by pious reasons and prayers, moulded them into holy resolutions for the time to come, he would incline them to a confession of their sins, with purpose to forsake them ; and then to receive the communion, both as a strengthening of those holy resolutions, and as a seal betwixt God and them of his mercies to their souls, in case that sickness did put a period to their lives. And as he was thus

tender to the sick, so was he as careful to prevent law-suits, urging his parishioners to bear with each other's infirmities, and to live in love.

This was his constant behavior both at Bourne, and in all the places in which he lived: Yet even his blameless character could not pass without slander. The nonconformists hated him on account of his unanswerable book, and to injure him they raised a black report of incontinency against him. The good man bore the reproach with much meekness, but his friends were more zealous for his reputation, and traced the calumny to its source, and when the whole was discovered, his reply was, *The Lord forgive them.*

The declaration of this judicious divine, just before his death, and the account of that event by his honest biographer, are very interesting and instructive. "I have lived to see," said the good man, "that this world is made up of perturbations; and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near. And though I have by his grace loved him in my youth, and feared him in mine age, and labored to have a conscience void of offence, towards him, and towards all men; yet if thou, Lord, shouldest be extreme to mark what I have done amiss, who can abide it? And therefore, where I have failed, Lord shew mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, through his merits, who died to purchase pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible, and then take thine own time; I submit to it. Let not mine, O Lord, but thy will be done. God hath heard my daily petitions; for I am at peace with all men, and he is at peace with me. From such blessed assurance I feel that inward joy, which this world can neither give nor take from me. I could wish to live to do the church more service, but cannot hope it, for my days are past as a shadow that returns not."

His worthy biographer then adds: "More he would have spoken, but his speech failed him; and after a short conflict between nature and death, a quiet sigh put a period to his last breath, and so he fell asleep; and now he seems to rest like Lazarus in Abraham's bosom. Let me here draw his curtain, till with the most glorious company of the patriarchs and apostles, and the most noble army of martyrs and confessors, this most learned, most humble, most holy man, shall also awake to receive an eternal tranquillity, and with it a greater degree of glory than common christians shall be made partakers of."

Reader, compare this scene with the death-beds of Hume and Voltaire, and say whether you would have your last end with the "righteous, or with the unbeliever." Here you see the joyful hope that supports the soul in the most troublesome of all situations—there all is blackness, confusion and despair.

He died in 1600, and lies buried in the parish church of Bourne, where Sir Wm. Cooper erected a monument to his memory, but his best monument is that immortal work on ECCLESIASTICAL POLITY, of which, as we have already said, only five books were printed in his life time, and the remaining three did not appear till 1662.

So great has been the reputation of this illustrious champion of church order, that he has seldom been mentioned by learned men, but with the appellation of *venerable* or *judicious* affixed to his name.
Orth. Church. Magazine.



A Series of Letters,

Addressed to the Author of the "MISCELLANIES," published in the year 1805, in the Albany Centinel.

BY EUSEBIUS.

LETTER VI.

HAVING finished my proofs of the apostolical institution of episcopacy, I shall now, in these concluding letters, make a number of miscellaneous observations.

You have, Sir, favored us with copious extracts from a pamphlet published by Bishop White twenty-three years ago, in which, supposing it impracticable to procure bishops for the church in these states, he recommends, as a temporary expedient, the Lutheran plan of *superintendents*, or a *primus inter pares*; and this plan the bishop defends upon the principle of *necessity*. He believes episcopacy to be an apostolic institution; but does not thence infer, that it is so strictly of *divine origin*, that there can be no justifiable plea for a departure from it.

I certainly have not the least disposition, to say any thing that would hurt the feelings of Bishop White. I respect his virtues and revere his office. Notwithstanding this homage to his merits, I must say, that he is no exception to the truth of the proverb—*All is not wise that wise men say, nor good that good men do*. His plan of government was no more entitled to the plea of necessity, than that of the presbyterians; as events have fully shown. He undoubtedly meant well, and acted according to the best of his judgment; but I am strongly inclined to think, that he himself, like the author of the *Irenicum** in a somewhat similar case, would not now warrant all that he said upon that occasion.

According to your quotations, there are two things asserted in that pamphlet to which I cannot subscribe. The one is, that the church of England *did*, in the reign of Elizabeth, if she does not now, admit the validity of presbyterian ordination. The other is, that though she considers episcopacy of apostolic institution, yet she does not thence conclude, that it is of *divine origin*. To prove the former, two or three instances have been adduced, of men who had no other orders but presbyterian, and yet were suffered to hold livings in that church. To *this*, the editor of the *Controversy*, has given the answer which Dr. Chandler gave to Dr. Chauncy thirty-six years ago, upon the very same point; and to me it appears to be perfectly satisfactory. Dr. Chandler admits the instances, but

* Bishop STILLINGFLEET wrote a piece with the title of the *Irenicum*, intended to produce a union between the church and dissenters in England. In this work he made many concessions on the subject of episcopacy, which he afterwards recalled, and lamented having made.

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at the same time shows that in the single diocese of Bangor, there were numerous instances of men's holding livings, who had never received any orders at all. Now Sir, might not the fanatic, who considers all orders as the invention of men "to restrain the gift of prophesying," insist upon it with equal reason, that the church of England at that time, did not think any kind of orders necessary?—Do Sir, be candid; and allow the *latter* to be as good reasoning as the *former*; and then tell me what you would think of the man that would reason thus.

At a time when the kingdom was agitated like a tempestuous ocean; when the queen had on her hands the extremely dangerous work of overturning popery, which had been re-established by Mary; when all the plots and arts of the papists were to be counteracted, and all their pernicious principles to be preached and written down; in such a state of things, of which we can form no adequate conception, is it any wonder, that a few irregularities of this kind should have occurred? Certainly not: on the contrary, I am really astonished, that as politicians act more from temporal than religious motives, they did not throw open the church doors to all men of talents, who were opposed to popery, however ordained to the ministry: By that measure they would have weakened the prejudices of the puritans, and have acquired a great accession of strength.—But from their *not* taking that step, and from their correcting those irregularities as fast as they could, I reasonably infer that the government thought episcopacy a serious matter, and not to be sacrificed to any political consideration whatsoever.

This Sir, is a true account of the critical state of the nation in the first part of that important reign; and I cannot but think, that every candid reader will admit, that no argument in favor of presbyterian ordination, can be drawn from these irregularities.

The other point will require a more ample discussion.

That there are some divines of the church of England, who make a distinction between *apostolic institution* and *divine origin*, is undoubtedly true; and this is done to save ordinations by presbyters, in cases of necessity; but the church herself makes no such distinction. The ingenious editor of the controversy has shown from the offices of the church, that she considers episcopacy to be of divine origin; and I will add, because she has said so, that in her estimation no person is "a lawful bishop, priest, or deacon, except he hath had episcopal consecration or ordination."

There is no reason assigned for this distinction, (if I am correct) but the want of *positive precept*. And is there really nothing of divine origin without positive precept? If the mind of Christ can be certainly known, is it not binding without an explicit command? Let us try this in a few instances.

I believe Sir, no body will venture to assert that there is a positive precept for the religious observation of the first day of the week; therefore, according to this criterion, it is not binding. 2. There is no positive precept for the baptizing of infants, nor so much as apostolic example. We have indeed for this practice, as we have for episcopacy, the testimony of the primitive church; and besides

that, strong analogical reasoning; but this is not positive precept: 3. When our Savior instituted the holy eucharist, he said to his apostles, and *to them only*, "do this in remembrance of me;" but there is no positive precept, that *others* shall receive the sacred symbols. We know indeed from scripture and the fathers, that it was the practice of the primitive church, and St. Paul has given some directions concerning it. This is true also with respect to episcopacy; but it seems, that *apostolic* practice and institution are no proof of *divine* institution. Thus, by means of this standard to determine what is, and what is not invariably binding, our christian duties (to the great joy of many) are much contracted. We may, or may not, just as we please, without any fear of condemnation, (for where there is no law, there is no transgression) observe the Lord's day, stay at home, or do any thing else: We may have our children baptized, or not: We may partake of the eucharist, or let it alone. From a hint which you give; I do not think that you would be willing to subscribe to all this; yet it appears to me, that those episcopalians who make this distinction, if they would be consistent, must go to these lengths.

But it may be asked, "Is every practice of the apostles of divine institution?" Certainly not. "How then are we to know?" By the nature and end of the institution and by its being the universal practice of the church from the apostolic age. "We do not say that episcopacy cannot be changed, merely because we have apostolical practice for it; but because such is the nature of the christian priesthood, that it can only be continued in that method which God has appointed for its continuance. Thus episcopacy (according to both high and low churchmen) is the only instituted method of continuing the priesthood; therefore episcopacy is unchangeable, not because it is an apostolical practice, but because the nature of the thing requires it; a positive institution being only to be continued in that method which God has appointed; so that it is the nature of the priesthood, and not the apostolical practice alone, that make it necessary to be continued. The apostolical practice indeed shews, that episcopacy is the order that is appointed, but it is the nature of the priesthood that assures us that it is unalterable; and that, because an office which is of no significancy, but as it is of divine appointment, and instituted by God, can no otherways be continued, but in that way of continuance which God has appointed."

"The argument proceeds thus:—The christian priesthood is a divine positive institution, which as it could only begin by the divine appointment, so it can only descend to after ages in such a method as God has been pleased to appoint.

"The apostles instituted episcopacy alone; therefore this method of episcopacy is unalterable, not because an apostolical practice cannot be laid aside, but because the priesthood can only descend to after ages, in such a method as is of divine appointment.

"So that the question is not fairly stated when it is asked, whether episcopacy, being an apostolical practice, may be laid aside? But it should be asked, whether an instituted particular method of continuing the priesthood be not necessary to be continued? Whether an appointed order of receiving a commission from God be not neces-

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sary to be observed, in order to receive a commission from him? If the case was thus stated, as it ought, to be fairly stated, any one would soon perceive, that we can no more lay aside episcopacy, and yet continue the christian priesthood, than we can alter the terms of salvation, and yet be in covenant with God.”*

Those who acknowledge episcopacy to be of apostolic institution, cannot, in my opinion, preserve consistency, without acknowledging it to be also of *divine origin*. The bishops derived their commission from the apostles, the apostles from Christ. The bishops were invested with *the whole* of the apostolic commission, the presbyters with only *a part*. This constitutes the proper difference between them, in the opinion of both those who favor the distinction between *apostolic* and *divine* institution, and those who do not. Then those who received *the whole* of this commission, were, in a strict and proper sense, the *apostles’ successors*. But if this commission was to the apostles *divine*, as it most assuredly was, the very same commission must have been so to those to whom they communicated it; unless a regular transmission by human hands, converts a *divine* into a *human* institution, which no body will assert. It follows then, that episcopacy is of divine origin.

Further: St. Paul in his epistles to Timothy, gives him several charges which imply, (if words have any meaning) that he, Timothy, had *the whole* of the apostolic commission conveyed to him. Now, the epistles to Timothy are acknowledged by all christians, to be inspired writings. I ask then, would the Holy Ghost inspire St. Paul to give charges, which evidently exclude the presbyters from ordaining, and from exercising an equal power with Timothy, if it were not agreeable to the will of Christ, when he gave the original commission? Certainly not. Then from these scriptural and rational considerations, I infer, that episcopacy is of divine origin.†

This then being the case, the plea of necessity is, of consequence, precluded. Institutions resting upon divine authority, will not admit of abolition, or any alteration whatever, by human power. It is a maxim universally acknowledged, that the power which institutes is necessary to annul or alter, and although it should happen from imperious and unavoidable circumstances, that the institution

* See Law’s 2d Letter to bishop Hoadley.

† The apostles (says the present arch-deacon of Sarum) did not enter upon the discharge of their commission, till they had received the promise of the Father in the gift of the Holy Ghost. They were commanded to tarry in Jerusalem till they were endued *with power from on high*.... Luke xxiv. 49. What form of government therefore the apostles agreed to establish in the church, if not expressly commanded to them by Christ in person, must be considered as established under the direction of the Holy Spirit.

Thus, apostolical practice with respect to the government of the church well ascertained must, in this matter, be equivalent to apostolical precept with respect to the *doctrine* of it; because the Holy Spirit, by whom the apostles were directed, and whose office it was to teach them all things necessary to the well being of the christian church, would not lead them into error in one case, more than in the other.... Daubeny’s Guide to the Church, discourse 2d. This book I heartily recommend to those, who wish to understand the nature and constitution of the christian church. It is a performance of great value, and ought to be in the hands of every churchman.

cannot be preserved, yet it would be the height of arrogance to substitute something else, upon a supposition that it would do as well. Let this principle of substitution be once admitted, and there would soon be an end of all positive institutions; for cases of necessity would never be wanting: men being always restless and uneasy under what God appoints, and better pleased with their own inventions, than with divine institutions.

There is something plausible in telling people, that the government of the church is an *external, a circumstance*; that it was instituted for the sake of christianity, and not christianity for the sake of it; so that if its origin be even divine, the mode of government must not be retained, when the end cannot be answered, or so well answered with as without it. Now this mode of reasoning appears to me to imply, 1st. That Christ *could not* prescribe any particular mode of government which would, *as to essentials*, be practicable in all circumstances; he was therefore *obliged* to leave it to human prudence, which must regard times and places, and every other worldly circumstance, and shape the church accordingly. This seems to be a reflection (certainly very undesignedly) upon his wisdom and power, who governs all things both in heaven and earth. 2d. It contradicts Christ's own declaration, that, *his kingdom is not of this world*; but the principle which we are combating, makes it completely *of this world*. The authority and power of this kingdom, are altogether spiritual, and totally unconnected with worldly policy. The episcopal government of the church *can* exist, and *has* existed in all the varying scenes of this mutable world; in adversity and prosperity; in poverty and wealth; under the smiles of the great, and the persecutions of the powerful; under the light of learning, and the darkness of ignorance; *when* interdicted and *when* encouraged. And is such an establishment to be fashioned by human caprice, or laid aside to avoid temporal inconvenience, or better to answer, in human estimation, the ends of christianity. God forbid! 3d. The groundless assertion, that the government of the church is but a *circumstance*, and therefore may be dispensed with, implies (I humbly conceive) a misapprehension of the very nature of episcopacy. To the episcopal office, (according to us) is attached the power of transmitting the priesthood. Now, if this power cease in the church, the priesthood itself ceases; unless it can be supposed that the stream can flow, when the source is dried up. And if the priesthood cease, where is the church? It is a theological maxim, "no ministry, no church;" the Westminster divines themselves being judges. Men may form, according to their own whims, what they call a church; as they may, what, if they please, they may call a bible: but I doubt, whether any well informed christian will ascribe to either of them a divine origin.

We will not however stop here, but attend our opponents in the sportive excursions of their imagination, and with them shipwreck a number of unfortunate episcopalians upon a desolate island, without any priest among them to minister in holy things. "Well; what is to be done, (say they) in this case? Here is *necessity* most assuredly." I will not before I answer this question, tell these enquirers

to spread before me a map of the world and point out this desolate island, on which this sad disaster took place, nor require them to name the historian who records it; I will not ask whether the scriptures take notice of this, or any other case of necessity, and make provision for it; but will admit the case, because it is possible, and then tell them what these episcopalians would do, if they meant to act consistently with their principles. If they saved their bibles and prayer-books, (and if they did not, they must do without the one, and pray without the other as well as they can,) they would meet every Lord's day, and one of them who read well, would read the service of the church; and if they had been so fortunate as to preserve any printed sermons, he would read one of them, intermingling with these pious exercises, the singing of psalms and hymns and spiritual songs: but not one among them would ever think of preaching authoritatively, and of administering the holy sacraments; unless he happened to be puffed up with vanity, and were a *gifted man*; which might make some difference in his own estimation. "But suppose the congregation, by three or four selected persons, were to ordain this man; would not this be very regular and decent, and be sufficient authority for him to administer the christian sacraments?" Is the priesthood of God, or of man? "Undoubtedly of God, as to the original commission; but when, by God's good providence, the transmission of that commission has been interrupted, surely, as the priesthood was instituted for the good of men's souls, the best thing that can be done, all circumstances considered, is to restore it, and trust to God's goodness to pardon what irregularity may attend it." *To restore it!* This is begging the question; the restoration of it is the very thing to be proved. Can those who are not priests themselves, convey the priestood? Can men give what they have not? Will a thousand cyphers make a unit? "Why no; we cannot, to be sure, make out this point by reason;" [and I am very sure, you cannot make it out by scripture;] "but we will trust to God's mercy and goodness for whatever may be amiss."* But you had better *not do* what is amiss, and then you would have *good ground* for trusting in God's mercy and goodness. Usurping *any* office is a serious matter; but particularly a *sacred* office. "*No man taketh this honor to himself, but he that is called of God, as was Aaron;*" but *called of God*, and *called of the people*, are widely different things; the *latter* may make an *exhorter*; but the *former* is absolutely necessary to make a *priest*.

By this time, Sir, it must be pretty evident, that I am no friend to *cases of necessity*, and that I differ from some episcopalians upon this point. This I account a misfortune, but I cannot help it. I have what appears to me good reasons for differing from them. What is meant by *necessity*? It means in this question, *want, destitution, preclusion*. The people, in the case that has been put, are in *want*, and destitute of the priesthood, and of the christian sacraments; but this is the very reason, why they are not under a moral obligation to partake of the sacraments. It appears to me to be an

* I accommodate myself entirely to the popular way of arguing upon this point.

idle expence of words, to ask whether people may not be in a situation, in which they cannot have the christian sacraments? Every body knows that they may. But the question should be, whether in such a situation, they are under a moral obligation to partake of them? Scripture and reason answer immediately, they are not. God does not gather where he has not strewed, nor look for improvement where he has given no talents. To people in their situation, the law obliging men to receive instruction from "the priest's lips;" to be baptized in the name of the Holy Trinity, and to "eat the flesh and drink the blood of Christ" is suspended; it has no operation whatever; it is as if it had no existence. This is not to be controverted as to *obligation*; nor do I think there can be any reasonable controversy with respect to *utility*. Where the sacraments can be had, it is every one's duty to partake of them; they are means of grace, by divine appointment, and no one can expect in God's *ordinary* dealings with men, to be pious and to be saved without them. But where they cannot be had, the case is widely different. That divine Being, who has converted by his institutions, natural actions into symbols of grace, can convey into the souls of men in the situation supposed, all the necessary aids of his spirit, in as great a degree, and with as much efficacy, as if they lived under the most enlightened priesthood and the most valid ordinances. And we may be assured he *would* do it. Every chapter they read; every prayer they offer up, every psalm they sing, every pious conversation they hold, would be to them means, powerful means of grace. God's blessing would be with them; their very situation would be a recommendation to that gracious Being; every thing would be made up to them, which they could expect under a valid ministry; and they would not have the least reason to say, that "God had forsaken them." To assert the contrary to all this, is, in my humble opinion, to *err, not knowing the scriptures, nor the power of God*.

If these things be so, then it is evident, that there can be no such thing as a *case of necessity*, in the sense in which the word ought to be used in this controversy. *A case of necessity!* Gracious heaven! What do men mean? Can men be under the necessity of usurping a sacred office? Is there no law of God with respect to it? Will any one be so bold as to assert that? Can any one then be under a necessity of violating that law? Will men, by so doing, be more sure of the divine blessing, and more likely to improve in religion, than by patiently and piously submitting to God's providence, and using faithfully all the means of improvement which they possess? Are the priesthood and the sacraments *essential* to salvation in all cases whatever? Has God so bound himself by his own rules in *ordinary* cases, that he will not deviate from them in *extraordinary*? Must men do what, by divine institution, they are precluded from doing, in order to be saved? These are really strange things. I ask again, what do men mean by a case of necessity? It is really high time, that this matter should be perfectly understood.

I shall continue my miscellaneous observations in the next letter, which I hope will conclude the series.

A Sermon,

Delivered before a late Convention of the Church in Vermont, by the Rev.
ABRAHAM BRUNSON, of Manchester.

[Concluded from page 30.]

LET these ideas then be applied, as our Lord applies them to his church. He has, in virtue and essence, but one church in the world. *That* he established and organized while he was upon earth. Of that church he is the *head* and chief ruler, and has subordinate officers under him. Whoever would be his true servant must hold to the head, from which all the body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God. The spirit is from the head to all the members; so that if any member is separated from the body, it must lose the life of the body. This *body*, I say, is regularly organized: Christ appointed officers in subordination to himself; commissioned them to act in his name, and gave them directions in what manner they should discharge their commission. *He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things who is the head, even Christ; from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, maketh increase of the body unto the edifying of itself in love.* In this *body* the apostle teaches us, there should be no schism; but the members should have the same care one for another; and if one member suffer, all the members should suffer with it; and if one member be honored, all the members rejoice with it. The apostle then proceeds to apply his reasoning. *Ye are the body of Christ, and members in particular; and God hath set some in the church, first, apostles; secondarily, prophets; thirdly, teachers.*

Scarce any thing can set forth the propriety of *christian unity* more forcibly than these various expressions of our Lord and his apostles. They do not indeed say positively, that schismatics shall not be saved: but they give no assurance of salvation to any but those who belong to the original primitive church. Those who have separated from that, have broken *christian unity*; have severed themselves from the true vine; and will probably decay and die, unless they return, and are again grafted in, that they may partake of the animating influences which spring from the root. While they are in a state of *separation*, they cannot bring forth *every christian fruit*; for the fruit of the spirit, St. Paul says, is love, joy, peace, &c. that is, love, joy and peace towards all men; but especially towards the church of Christ and its members. Those who are not in union with his church, are not outwardly in union with him; because they are not in the bonds of charity and unity with his members. It is

then a matter of serious importance to all christian professors to enquire diligently and carefully where the true christian church of Christ really is. Christ is not divided ; and it must be agreeable to his will, that there should be no divisions among those who call upon his name ; but that they should be *perfectly joined together in the same mind and in the same judgment*. They should examine the grounds and foundation of every church by all the means in their power ; should search into antiquity, and see which is built upon the primitive standard ; should enquire into the practice of the apostles, and those who immediately succeeded them, and find how and where the true church was at that time, and thence trace it down from age to age, in order to discover where it is now, and under what form it appears. If people would make these researches seriously and candidly, and view the subject as it justly is, of real importance, I am firmly persuaded there would be more amity among christians ; they would be more likely to flock to some common standard as the true sign of Christ's kingdom ; there would be more peace among them, more love, more charity, more gentleness, meekness, patience and brotherly kindness, and both the outward profession and the true spirit of the gospel would be more likely to spread and extend itself among the rest of mankind. Christ prays thus for his disciples : *As thou, Father, art in me, and I in thee, that they also may be one in us ; that the world may believe that thou hast sent me*. The world will be slow to believe, as long as the professors of the gospel are separated into various sects and divisions. Men use this as a plea for infidelity ; and perhaps there is none which answers them a better purpose. They ought, however, to know that this is not the fault of the system ; it is only the fault of those who profess it. The system itself is good, though it has been much abused ; and as long as such abuses continue, carnal minded men will make use of them as arguments against the truth of religion.— If then we have any regard for the credit of our religion ; if we have any regard for christian peace and harmony ; if we have any wish to be lively branches of the true vine, in order to bring forth the fruits of true piety, charity and brotherly love ; we shall use our diligent endeavors to search out and conform to the original primitive church, and shall there abide, as worthy and fruitful members of it, till we are translated into the glorious state of the church triumphant above.

2. And as it is a matter of such material consequence, that men should belong to the christian church, or be grafted upon the vine as a means of salvation, we see the great importance of christian baptism, where it may be had. Without this ordinance no one is a member of the christian covenant. None but those who are *baptized into Christ, have put on Christ, and are heirs according to the promise....Gal. iii. 27, 29*. Salvation, through the *uncovenanted mercy of God*, may perhaps be extended to many who have had no opportunity of being baptized ; but none have a *covenant title* to it, but those who are *members of the covenant* ; those who are grafted upon that true vine, which is called the *body of Christ*. They must be *born of water*, as well as *of the spirit*, in order to become true mem-

bers of Christ's kingdom. As he tells his disciples when he commissions them to preach in his name; those who have the gospel must not only *believe*, but must be *baptized*, in order that they may be saved....Mark xvi. 16. As St. Peter teaches, they must not only *repent*, but must be *baptized* in the name of Jesus Christ, that they may receive remission of sins, and the gift of the Holy Ghost....Acts ii. 38. Besides *believing* and *repenting*, they must, as Ananias says to St. Paul, they must be *baptized* to wash away their sins....Acts xxii. 16. There being but *one body* and *one spirit*, according to the apostle, they must *all be baptized into this one body*, in order that they may be *made to drink into this one spirit*. The *mystical body of Christ* is but *one*, and that is pervaded by one animating principle of life and holiness. The *spiritual vine* is but *one*; and is nourished by the sap from only one root. Mankind must therefore be engrafted into this *vine*; must be received into this *body*; must, as St. Paul repeatedly expresses it, be *baptized into Christ*, that they may partake of that precious nourishment, and be animated by that actual principle, which proceeds solely from the great author of salvation and head of the christian church. Those who have not received this ordinance, are not members of the kingdom of Christ; they are not within the fold of his sheep; they are *aliens from the commonwealth of Israel*, and *strangers from the covenant of promise*; and though they may be born of christian parents, and instructed in christian principles, yet like the uncircumcised children among the Jews, while they continue in this state they are *cut off from among their people*. As the *ark of Noah* saved none but those who entered into it; so the *ark of Christ's church* can be of no *special service* to any who do not belong to it. The *city of Zoar* was a means of preservation only to those who fled to it. The *Red Sea* saved none from Egyptian bondage but those who passed through it; nor did the *house of Rahab* serve as a security to any of the people of Jericho, except those who entered into it when the city was destroyed. We are not authorised to entertain any uncharitable opinion of the fate of those who have it not in their power to become members of Christ's visible kingdom; but those who have it in their power, and still neglect, will have no excuse to offer.

3. But again, it is observable, that those who have been engrafted into Christ, must *abide in him*, if they would bring forth the true christian fruits of piety towards God, and charity towards all the members of his church. They must, like those who were converted and baptized by St. Peter, they must *continue in that doctrine and fellowship, and in breaking of bread and in prayers*. Christian communion among them is an obvious duty. If they consider themselves as *baptized into Christ*, and received into fellowship with the saints; if they resolutely intend to ratify their baptism, and perform the conditions of the covenant then entered into, they should not separate themselves from the communion of the faithful, but should join in the same worship and ordinances with them. The members of Christ's family, unless excluded for some worthy cause, have a right to all the privileges of his house and table, all the privileges provided for his children. The branches of the *vine* partake

of the sap and nourishment which come from the root, though perhaps, even then they are not all fruitful, but may some of them be broken off for their negligence. Those admitted into the flock of Christ, should abide in his fold, should look to his hand for sustenance, and receive with gratitude and thankfulness, such food as he prepares for his sheep. And in fine, every soldier, who is enlisted under the banner of the cross, so long as he vigorously prosecutes the christian warfare, should feed on the provisions administered by his master, lest he faint in the hour of trial. If any one can live a *spiritual life* without *spiritual food*, or can bring forth christian fruit without support from Christ, let him despise and neglect the ordinances of the gospel. But if the *spiritual sustenance* is necessary, the *outward elements* should likewise be made use of, because these are channels, through which the inward graces are to be expected. "A sacrament is an outward and visible sign of an inward and spiritual grace." And if this outward sign is neglected, we have no assurance that the inward work shall be performed. Unless the *branch* outwardly adheres to the *vine*, it cannot expect any inward enlivening influences. Indeed if any man, who has at any time been grafted into the church, does afterwards keep back from its ordinances, either through unbelief, impenitence, or careless indifference, he must be considered as having broken himself off from christianity, renounced all title to its privileges, and become a *stranger from the covenant of promise*, as much as those who have never been received into it. *If a man abide not in me, he is cast forth as a branch and is withered.*

4. Still, however, my hearers, such an open profession of Christ will be of no avail, without sincere faith and true piety. *Many will say to Christ at the great day, we have eaten and drunk in thy presence, and thou hast taught in our streets. And he will answer, I know you not whence ye are.* Outward fellowship, without inward communion, is of no value. The branch can derive no benefit from the vine, unless by a lively intercourse and hearty union with it. There must not only be an outward adherence, but it must be internal, substantial and deep, even to the inmost recesses of the heart. There must be a vital as well as visible union, or the branch will wither and die, and thus become a useless and hurtful incumbrance, fit only to be cut off, cast out and destroyed. In like manner the professing christian, without true faith, and an inward union with Christ, his spiritual head, can derive no advantage from his outward profession. Though he may have a fair external appearance, yet if his heart is estranged from God, and averse to the ways of holiness, his visible communion with the church will do him no good. If he has no sense of his own personal inability, independent of Christ; if he has no sense of the efficacy and necessity of the Savior's mediation, and his entire dependence upon him for every spiritual power and spiritual favor, his heart is not right with God. Faith in Christ, taken in its largest sense, implies not only a simple belief in his divine mission, but likewise a trust and dependence upon his divine merits. It implies such a firm reliance upon him, as should be felt by those who know, that *without him they can do nothing.* If christians are

lifeless without Christ, like the branch without the vine, they ought to be made sensible of their situation. They ought to know where to look for assistance, and where to place their dependence. But, my friends, it appears to me one of the most difficult parts of the gospel ministry, to make men see and feel the necessity of this dependence upon Christ. And this opinion, I presume, will accord with that of my clerical brethren. It is so natural for mankind to arrogate praise to themselves for what they have done; it is so natural for them to be proud of what they consider their good deeds, that it is extremely difficult to induce them to lay aside self-dependence, and put their whole trust and confidence in him, to whom alone they must look for every spiritual favor. Our exertions then should be increased in proportion to the difficulty of the task. We should *lift up our voice like a trumpet*; show them their sins; endeavor to convince them of their lost condition, and that there is no way to escape, but by flying to the arms of the Savior for mercy, and obtaining an interest in his precious merits. Those who neglect such exhortations as these, do not realize the happiness of their state without a Savior; they do not realize the necessity of the gospel, and the importance of belonging to Christ: Of course they take no pains to be united to him, to be outwardly adopted into his family, and to have inward communion with him by faith, and by his spirit operating in the heart.

But lastly, our Lord says in the context, *Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. Every branch in me, that beareth not fruit, he taketh away.* However regularly men may have been admitted into the church of Christ, and however stedfastly they may abide in it, by joining in all its exercises and ordinances, yet still, if they are not fruitful in the true christian virtues, those exalted privileges will do them no good. Indeed, though they may have a firm speculative belief in the divine mission of Christ, a speculative knowledge of the doctrines of the gospel, and a real attachment to its outward institutions; yet if their disposition and conduct are not answerable to these sentiments, they will derive no benefit from their profession and belief. *If ye keep my commandments*, says Christ soon after the text, *ye shall abide in my love.* It is by this test that we must all be finally tried. After being grafted upon the body of Christ, and continuing the union by an attendance upon his ordinances, we must bring forth fruit, if we would preserve our relation to him. The apostle teaches those who have been thus grafted in, that God will show goodness to them if they will continue and persevere in his goodness; otherwise they shall be cut off. We are likewise taught in the gospel, that there was a fig-tree planted in a vineyard, supported by the strength of the soil, enlivened by the dews of heaven, and cultivated by the dresser of the vineyard. But notwithstanding these precious privileges, year after year it remained unfruitful, and was finally to be cut down and cast out for its barrenness. This is the situation of mankind under the gospel, as our Lord himself most plainly declares. By baptism we are planted in God's spiritual vineyard, the church; by adhering to his other institutions, we "continue that holy fellowship;" by the cultivation of Christ's ministers, and by his word and spirit, we are

enabled to "do all such good works as he hath prepared for us to walk in;" but if we abuse all these privileges by neglecting such a fruitfulness, as is answerable to our christian calling, we must share the fate of the barren fig-tree: *Cut it down, why cumbereth it the ground?* Let this consideration then, my hearers, sink deep into your hearts; let it be firmly impressed upon your minds. Never forget, that not only *profession* but *practice* is required of us; not only *faith* but *works* likewise; not only to call Christ *Master and Lord*, but also to keep his commandments; for it is thus, as he tells us, we shall *abide in his love; even as he kept his Father's commandments, and abideth in his love.*

FOR THE CHURCHMAN'S MAGAZINE.

Every scribe which is instructed into the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasures things new and old....*Matthew xiii. 52.*

THE fathers are so often quoted for settling controversies among Christians, that there can be few who are not acquainted with at least their names. And although we must appeal to *the law and the testimony* of God in the final result; yet neither is their authority to be despised. They are certainly competent witnesses of what were the received doctrines and practices of the day in which they lived. Nor ought we to have any doubt of their honesty, living and writing as they did, under the constant apprehension of suffering death for their faith. It is deservedly the boast of our church that she comes the nearest to primitive antiquity, in faith and discipline, of any in modern times. And that this may the better appear, it is proposed to insert a series of extracts from the early christian writers, commencing with those next after the apostles, and following the series down in the order of time, in which they lived. Agreeably to this proposal, which, it is not doubted, will be acceptable to every reader who may wish for an opportunity of forming an opinion for himself of those venerable ancients, or of better settling his own faith, we begin with St. Ignatius. This father, by the united testimony of all antiquity, was contemporary with several of the Apostles, with whom he was personally acquainted, and by some of whom, (but which, is not ascertained) he was ordained bishop of Antioch; the city where the disciples were first called *christians*, and where in very early times they were numerous.

His *writings*, so far as is known, have all reached our times; being only a series of letters, written to various churches while he was on his way to *Rome*, whither he was carried in bonds; and where he suffered martyrdom for the faith, submitting to a death the most formidable that can well be conceived, being exposed to wild beasts, to be torn in pieces and devoured; a kind of punishment frequently inflicted in those times on criminals of a base and ignoble character. Among the beforementioned Epistles appears the following:

TO THE MAGNESIANS.

IGNATIUS, who is also called Theophorus, to her that is blessed by the grace of God the Father, through Jesus Christ our Savior; in whom I salute the church that is at Magnesia on the Mæander, and pray that their joy may abound in God the Father, and in Jesus Christ.

I. Knowing your long perseverance in the love of God, I rejoice in the opportunity I have of addressing you in the faith of Jesus

Christ. Being thought worthy of the most holy name of God, in these bonds which I suffer, I would willingly rejoice the churches ; among whom I pray that there may be unity in the body and spirit of Jesus Christ, who ever liveth for us ; and in faith and charity, than which there is nothing better, or more acceptable to Jesus and the Father ; in whom if we remain, we shall escape the evil designs of the prince of this world, and enjoy God.

II. Having had the pleasure to see you through Damas, your most reverend bishop, and worthy presbyters, Bapus and Apollonius, and my fellow servant, Sotion the deacon, to whom I would be serviceable, for he is obedient to his bishop, as to the grace of God, and to the presbytery, as to the law of Jesus Christ.

III. Familiarity with the youth of your bishop, becometh you not ; but rather render unto him all reverence according to the will of God the Father. As indeed I know that the holy presbyters have not taken on themselves a subordinate office in appearance only, but that they wisely submit themselves to him in God ; and not to him alone, but to the Father of Jesus Christ, the bishop of us all. In honor of him who so willeth, it becometh us to submit without hypocrisy ; for so it is that no one may deceive the visible bishop on earth, but he prevaricates with him who is invisible. I say this not according to the flesh, but according to God, who discerneth hidden things.

IV. It becometh us not only to be called christians, but to be such in reality. Yet there are some who acknowledge a bishop, and yet do all things without him. With me, such maintain not a pure conscience, assembling themselves together not in due subordination to the holy command.

V. Since in every thing we do, we have some end, to us there are but two, death and life ; and every one shall go to his own place. For, as there are two sorts of coin, that of God, and of the world, and each hath stamped upon it, its proper character, unbelievers, have the mark of this world, and believers in love, the stamp of God the Father by Jesus Christ, in whom, except we be ready to suffer death after his passion, we shall not live with him in glory.

VI. Since in the beforementioned persons I have seen the whole multitude of you in faith and love, I exhort that ye strive to do all things in godly unity, the bishop sitting in the place of God the Son, and the presbyters as the council of apostles, and the deacons, who are dear to me, being entrusted with the ministry of Jesus Christ, who before all ages, was with the Father ; and at length appeared in the world. All of you then being united in the same holy conversation, have reverence one towards another. Let no one look on his neighbor after the flesh, but ever be joined together in the love of Jesus Christ. Let nothing cause divisions among you, but be united with your bishop, and with those who are placed over you, according to the model of sound doctrine.

VII. As the Lord did nothing without the Father, being one with him, neither by himself nor his apostles ; so neither do ye without the bishop and presbyters. Let not each one think to do what may seem proper in his own eyes ; but be united together in one prayer,

or supplication, being of one mind, of one hope in love and joy unfeigned. There is one Jesus Christ, who is above all : come ye therefore together as into the temple of God, to one altar, to one Jesus Christ, who came forth from the one Father, and hath returned that they may be one.

VIII. Be not deceived with strange doctrine, or with old fables which cannot profit. For if we yet live after the Jewish law, we acknowledge we have not received grace : for the divine prophets lived according to Christ ; for which cause, they were persecuted ; being inspired by his grace, that they might assure the unbelieving, that there is one God, who hath manifested himself by his Son Jesus Christ, his eternal word, who came not without being foreshowed ; and who in all things pleased him that sent him.

IX. If then we, who have had our conversation in old things, have come unto the newness of hope, no more following Jewish Sabbaths, but living the life of the Lord, by whom, even by his death our life began, which some deny ; (by which mystery nevertheless we have received faith, and by it we continue to be found disciples of Jesus Christ our only teacher ;) how can we live without him, whose disciples the prophets were, and waited for the instructions of his spirit ? And because they waited upon him in righteousness, when he came, he raised them from the dead.

X. Let us not then be insensible of his goodness. For if he were to deal with us as we deserve, we should soon perish utterly.—Wherefore, having become his disciples, let us learn to live the christian life. For he that is called by any other name than this is not of God. Put off therefore the leaven of wickedness which is old and corrupt ; and be ye transformed into the new leaven which is Jesus Christ. Be ye salted with him, that none of you become corrupt, and tainted with the savor of sin. To name the name of Jesus Christ, and yet be a Jew, agreeth not together ; for christianity hath not believed in judaism, but judaism in christianity, that every tongue, believing in God, may be united in one.

XI. These things, my beloved, I say not, as knowing that any of you are thus minded, but being the least among you, I earnestly desire that you may be preserved from falling into the snares of vain glory ; and be fully persuaded of the birth, and suffering, and resurrection that came to pass in the days of Pontius Pilate, the governor. Which things were verily and indeed done by Jesus Christ our hope ; from which may none of you be turned away.

XII. I would gladly be serviceable to you all, if in any thing I might. For though I am bound, yet am I free to every one of you who is free. I know that ye are not puffed up ; for ye have Jesus Christ dwelling in you. And the rather when I praise you, I know that ye are humbled in yourselves. As it is written, *the just searcheth his ways.*

XIII. Study then to be established in the doctrines of the Lord, and his apostles, that whatsoever ye do, ye may prosper from beginning to end, in body and soul, in faith and love, in the Son and in the Father and Holy Spirit, with your most reverend bishop, and the well-wrought spiritual crown of your presbyters, and the deacons according to God. Submit yourselves to your bishop and to one

another ; as Jesus Christ to his Father according to the flesh ; and the apostles to Christ, and the Father, and the Spirit ; that ye may have unity in body and soul.

XIV. Knowing that ye are filled with God, I have exhorted you in few words. Remember me in your prayers, that I may enjoy God ; and likewise the churches in Syria, among whom I am not worthy to be named. I greatly long for your joint prayers to God, and your love, that the church in Syria may be watered with the dews of divine grace through your means.

XV. The Ephesians salute you from Smyrna, (whence I write) being ready for the glory of God ; as ye also are, and who with Polycarp the bishop of the Smyrnians, have exceedingly refreshed me. The other churches, in honor of Jesus Christ, also salute you.—Fare ye well, in the peace of God, and possessing the inseparable Spirit which is Jesus Christ.

To the MAGNESIANS.

FOR THE CHURCHMAN'S MAGAZINE.

On Liberty of Sentiment.

LIBERALITY of sentiment among christians who differ in their faith is the boast of the present day. This, if rightly understood and sincerely practiced, is undoubtedly entitled to a high rank among christian virtues. But is there no danger, that by being carried to an extreme, like all other virtues, it may degenerate into a vice ? Is there no fear, lest it should level all distinction between truth and falsehood, right and wrong ? May it not produce utter indifference to every thing under the name of religion ? The old adage is frequently repeated, "as a man thinketh so is he." It is said our faith is the result of evidence as it at present strikes the mind, and that we cannot help believing as we do. And then it is usual with an air of triumph to ask, whether a righteous and merciful God will condemn any one for a faith he could not avoid entertaining ? Thus the latitudinarian thinks he has proved to a demonstration, that it is a matter of utter indifference what we believe ; and if so, by consequence whether we believe any thing. Seduced by fashion, and unwilling to be thought bigoted, there are not wanting many serious and well disposed christians who adopt this reasoning as conclusive, and by their sanction give it currency.

To call in question the propriety or correctness of any sentiment that may have become the favorite of the day in which we live, is always an undesirable task. It is nevertheless a task, which regard to truth and consistency, sometimes requires us to perform. And to shew in this case that this reasoning is altogether fallacious and void of foundation can be no difficult matter ; for suppose the above question should be answered in the negative ; as it certainly ought to be ; and it be said that God in the day of account will condemn no one for a faith he could not avoid entertaining, yet what concession is there contained in this ? Let a man's faith be as sincere as it may ; let him be ever so fully persuaded of his errors, absurdities and false-

hoods, it still remains to be proved that he has not been guilty of negligence and abuse of his powers. If this be the case with him, may he not be condemned by a righteous God who knoweth the heart? God has certainly a right to require from his creatures a due use of those faculties with which they are endowed by his goodness. If they abuse their reason; if they suffer their perverse desires to overcloud their judgment and bewilder their understanding, so that they cannot discern and embrace the truth, are they not guilty in his sight?

We are told of a certain ancient state which passed a law inflicting a double punishment for crimes committed in a state of intoxication; and the common sense of mankind is inclined to say there was a great deal of justice in this law. All civilized nations punish crimes committed in this condition with at least the same severity, as those committed in the full use of reason. And why so? Clearly because it is considered that a voluntary deprivation of reason ought to be no excuse. And what is the indulgence of any other passion that deprives a man of the right and proper use of this faculty but a species of intoxication? So far as such indulgence is voluntary, (and all will agree that when sinful it is so) and so far as it produces the effect of blinding the understanding, and occasioning errors in the judgment, it is criminal in the sight of God, though it should lead to no criminal act; a case however, that can very hardly be just; since he who knoweth not and entertaineth not the truth, cannot be supposed to conform to it in his actions.

Conformably to this reasoning we always think and act, in cases which concern our duty towards ourselves and each other. We say that men are blinded to their duty; that through passion and prejudice they will not see the truth, and what their duty requires. We hesitate not to condemn them, as well for their actions as for their wilful blindness, as we call it. Nothing is more common than to say of some, for instance, that avarice so blinds and perverts their judgments, that they cannot see what is right between man and man. This indulgence of a sordid passion we condemn, as the root of all evil. In cases which affect our present interest, we are ready enough to see and condemn those errors in judgment which arise from a want of properly governing our passions. Such errors we think criminal; and what we think we say. Why then should we not think the same and say the same with regard to errors in a more important concern?

It will not be denied that the propensities of fallen nature may lead men to imagine they have an interest in believing a lie. Having a strong desire to gratify their present inclinations, they are under a violent temptation to bend their faith till it will comport with their feelings. The truth lays upon them many and severe restraints, as they imagine. Something must be done to get rid of these restraints. Their passions go to work, and substitute something instead of the truth, which they would fain have answer the same purpose. In all this shuffling and prevarication; this contest between reason and passion; this surrendry that is finally made to the latter, and the self-imposition that follows, is there nothing sinful in the sight of God? That error and falsehood are often thus chosen in

preference to the truth, no one will deny who considers well what human nature is. And in a little time what has been thus corruptly embraced, may be, and often is very sincerely believed. But does this sincerity remove all stain of sin? Not unless the eternal nature of truth can be changed by being opposed. The longer any one perseveres in error, and the more firmly he adheres to it, the greater is his sin.

Because it ought to be granted, and is granted, that men have no right to pronounce authoritatively wherein these errors consist, and to inflict the proper punishment, it doth not therefore follow that it will not be done by Almighty God; since he knoweth the heart, and can discern where error is voluntary and obstinate, or invincible, if such there ever be. Nor again does it follow, because it belongs to God to judge and award the penalty, we may not therefore tell men the truth, and endeavor to give them warning of the judgment to come; and to assure them how much it stands them in hand to see well to it, that they be not led into error by their delusive passions. To tell them either in our words, or by our conduct, that it is a matter of indifference what they believe, for every kind of faith is equally acceptable to God, is to flatter them with false hopes which can never be realized. It is in short, directly saying that in religion there is no such thing as truth; a proposition to which no christian can knowingly and intentionally assent.

If reason alone will lead us to such a conclusion, let us now see what is taught by him who is greater than our reason, and knoweth all things. And here, what means our Savior when he says that men *love darkness rather than light because their deeds are evil*? And again, they will not come unto him that *they may have light*? These assertions certainly imply that to embrace and persevere in error, from corrupt inclination, is a sin. What is to be understood by the unprofitable servant in the parable, who *hid his lord's money in the earth*? This servant was condemned merely for negligence, in not improving the talent which had been committed to his hands. From this then we are taught that to neglect our powers, not to make use of the reason we have, and thereby fall into error and unbelief of the truth is a sin, for which God will condemn us in the last day.

And what says St. Paul of himself? Though he *verily thought he was doing God service*, while he was persecuting his church; yet, notwithstanding the sincerity of his faith, he does not exonerate himself from guilt in what he had done; though being done in unbelief, he says he *found mercy*. If error in him was sinful, notwithstanding it was sincerely and firmly believed, it must be so in every other man.

And to bring the whole of scripture authority to center in one point, it is said, *He that believeth and is baptized shall be saved; but he that believeth not shall be damned*. If total rejection of the gospel shall expose any one to condemnation, a partial denial of it, or disbelief of some of its truths, and embracing their opposite errors, so far as it goes, deserves the same condemnation; and what it deserves it will certainly receive from God's hand.

But it may perhaps be asked, is there no such thing as invincible error? May there not be cases in which men, according to their means, may have honestly and fairly used their reason, and yet be unavoidably obliged to embrace error instead of the truth? Undoubtedly there are such cases. But when and where they exist is known only to God, who will certainly deal mercifully with all who have the misfortune to be thus situated. These however, are cases out of the present enquiry; which is to show that error in faith may be, and often is a sin; and therefore that it cannot be a matter of indifference what we believe, as some would have us imagine.

And now in the conclusion we are brought to this point, to admit that God indeed will condemn no one for a faith he could not avoid entertaining; but then there are much fewer cases of unavoidable error than the latitudinarian is willing to own; since much the greater part of the opposition to truth observable in the world, arises from a voluntary and perverse indulgence of corrupt passions and appetites. Hence it stands us ever in hand to be vigilant and on our guard, lest we be drawn into error and consequent condemnation. All motives to such vigilance, and therefore all regard for religious truths will be taken away, if, under a notion that all sorts of faith are equally acceptable God, we once come to think that it is no matter what we believe; a consequence this, which no serious friend to truth, to virtue and religion, can wish to see take place among christians. As then they would wish to avoid this consequence, let them avoid what opens a door to it; and cease to advocate those sentiments which level all distinction between truth, and falsehood, belief, and unbelief.

Exposition of the Articles of the Church.

ARTICLE VIII.

Of the Three Creeds.

The Three Creeds,* Nice Creed, Athanasius Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of holy scripture.

BY the word creed is meant the substance of a christian's belief.

I shall treat of the three creeds in the order in which they are mentioned in this article. The Nice or Nicene creed is so denominated, because the greater part of it was drawn up and agreed to at the council of Nice, in the year of our Lord 325.

That which is called the creed of Athanasius was certainly not written by that Father; nor can it now be ascertained who was its real author. It was published in the sixth century, under the name of that distinguished father, probably for the purpose of giving weight to it; and at worst it is to be considered as containing his doctrines.

* The church of England retains the Athanasian Creed, which is left out of the American revised liturgy. The bishop of Lincoln's remarks on that Creed are nevertheless worthy of attention, and are inserted in course. [EDIT.]

Great objection has been made to the clauses of this creed, which denounce eternal damnation against those who do not believe the Catholic faith as here stated; and it certainly is to be lamented that assertions of so peremptory a nature, unexplained and unqualified, should have been used in any human composition. The principle upon which these clauses are founded is this; that a belief of certain doctrines is essential to salvation; and this principle seems to rest upon the general tenor and express declarations of the New-Testament. We find our Savior and his apostles equally anxious to establish a right faith and a correct conduct. Faith and good works are inculcated as equally necessary: *Without faith it is impossible to please him....* Heb. xi. 6.—*He that believeth and is baptized shall be saved; but he that believeth not shall be damned; that is, condemned...* Mark xvi. 16. It is indeed impossible for any one to admit the divine authority of the New-Testament, and doubt the necessity of faith in general; and surely the faith thus required must include the leading and characteristic doctrines of the christian religion! and though the gospel has not expressly enumerated those particular doctrines, none seem to have a stronger claim to be so considered, than those which relate to the Three Persons, in whose name we are commanded to be baptized, to the incarnation of Christ, and to a future judgment. These are the doctrines of the Athanasian creed; and therefore it would follow, that a belief in the doctrines of the Athanasian creed is essential to salvation. It was also a custom among the early christians, after a confession of the orthodox faith, to pass an anathema on all who denied it; and indeed, in almost every ancient creed transmitted to us, we find an anathema denounced against those who dissented from it, because it was thought to contain the essential articles of christianity. We know that different persons have deduced different and even opposite doctrines from the words of scripture, and consequently there must be many errors among christians; but since the gospel no where informs us what degree of error will exclude from eternal happiness, I am ready to acknowledge, that in my judgment, notwithstanding the authority of former times, our church would have acted more wisely and more consistently with its general principles of mildness and toleration, if it had not adopted the damnatory clauses of the Athanasian creed. Though I firmly believe that the doctrines themselves of this creed are all founded in scripture, I cannot but conceive it to be both unnecessary and presumptuous to say, that "except every one do keep them whole and undefiled, without doubt he shall perish everlastingly."

As different practical duties are required of different persons, according to their circumstances and situations in life; so different degrees and different sorts of faith, if I may so express myself, may be required of different persons, according to their understandings, attainments, and opportunities of improvement; and God only knows what allowance is to be made for the influence of education and habit, and for that infinite variety of tempers, dispositions, and capacities, which we observe in mankind; but in any case let it be remembered, that these clauses cannot be considered as applicable to any persons, except those who shall have had full means of in-

struction in the doctrines to which they relate, and who shall have finally rejected them. It is utterly repugnant to the attributes of God, nor can it be reconciled to our ideas of common justice, that a person should be consigned to eternal punishment, because he did not believe certain articles of faith, which were never proposed to him, or of the truth of which he was not qualified to judge. We may be convinced that the belief of some doctrines as well as the practice of some virtues, is essential to salvation; but we are to suppose that the door of repentance is equally open in both cases: a man may be sorry for and correct an error in opinion, as well as he may be sorry for, and abandon any vice; in the one case he may conquer a prejudice, and in the other subdue a passion. We are not justified in saying that any man is so sunk in error, or so depraved by sin, that he cannot repent and be saved; but, as we may say, that if any man perseveres in the deliberate commission of known sin, he has no right to expect salvation; so we may say if a man through obstinacy and prejudice, from a wilful misapplication or neglect of the talents with which he is endowed, finally rejects the fundamental doctrines of the gospel, when they are fairly and fully proposed to him, he likewise has no right to expect salvation: in either case he must be left to the uncovenanted mercy of God. We are commanded *to search the scriptures*, that we may form a right faith, and be able to *give a reason of the hope that is in us*. We are also to *contend for the faith which was once delivered to the saints*; that is, we are to maintain with zeal and firmness, what, after mature deliberation and impartial inquiry, we believe to be revealed truth; but in our exertions to establish the unity of faith, we are not to violate the bond of peace; we are not to consider all who differ from us as unworthy of, or excluded from, the favor of God.

Some learned men have contended that the creed, which is commonly called the apostle's creed, was composed by the apostles themselves, but there is no authority for that opinion in scripture. The primitive fathers often speak of an apostolical creed; but by that name they do not mean a determinate form of words drawn up by the apostles, but a creed containing the doctrines which they preached; and this is what we are to understand by the creed commonly called the apostles creed.

It is not known by whom, or at what precise time, this creed was written. But though we cannot trace it in the form in which it now stands in our liturgy to those times, it is certainly very old; and we find almost all its articles mentioned separately and incidentally in the earliest fathers, and particularly in Ignatius, who was contemporary with the apostles.

Great respect is due to all these creeds, on account of their antiquity and general reception among christians: but as they do not come immediately from Christ or his apostles, they have no other claim to our assent than as they agree with the New Testament; and upon this ground our church declares that they ought thoroughly to be received and believed, for they may be proved by most certain warrants of holy scripture. The principal parts of these creeds have been already proved, and therefore it is unnecessary to enter into that subject in this place.

FROM THE ORTHODOX CHURCHMAN'S MAGAZINE.

A new History and Illustration of the Common Prayer.

Continued from page 17.

AMONG these were an addition of some forms of thanksgiving to the litany, and another concerning the sacraments, in the catechism, which till then ended with the answer to the question that follows the Lord's prayer. The words *lawful minister*, were also added, in the rubric at the beginning of the office for private baptism, to prevent the abuse of that ceremony by mid-wives or laymen, with some other amendments; the whole without any interference, or the authority of parliament.

In this manner the liturgy continued till the reign of Charles II. when the presbyterians requesting further alterations, a commission was issued, dated March 25, 1661, authorizing twelve bishops, and an equal number of presbyterian divines, to introduce such reasonable and necessary alterations as should be mutually agreed upon. Nine assistants were added on each side; but though several meetings were held at the Savoy, the presbyterians were so averse to any moderate or temperate proceedings, in the manner recommended in the commission, that the conference broke up prematurely, nothing being done, the adoption of a few alterations excepted, which were proposed by the bishops; and these, in the May following, received the assent of a full convocation. The alterations here alluded to, were the exchange of several lessons in the calendar, for others thought to be more proper.

The prayers for particular occasions, were also separated from the litany; and the two prayers to be used in the *Ember Weeks*; that for the parliament, and that for all conditions of men; the office of baptism for those of riper years; the forms of prayer to be used at sea; and the general thanksgiving, make up the additions. Several of the collects were added, and, instead of Cranmer's translation, the epistles and gospels were ordered to be taken out of the present translation of the bible, made in the reign of James I. The other particulars of this review of the Liturgy, may be seen in the preface to the common prayer book.

Thus, after a process of more than an hundred years duration, the whole of our church service was brought to the standard in which it still remains; and on the 20th December 1661, it received the unanimous suffrage of both houses of Convocation, and was legally established by the last act of uniformity, Stat. 13 and 14. Car. II. chap. 4. when lord chancellor Clarendon received the charge of the house, to return the thanks of the lords to the bishops and clergy of both provinces for the great care and industry shown in the review.

But since this period it has been found necessary to add four services to the Common Prayer Book, by royal authority, which is reprinted at the beginning of every reign, viz. those for the 5th Nov. 30th of Jan. and 29th of May, and that for the inauguration;* and by

* These services being entirely of a local nature, are necessarily omitted in the American revised Prayer Book.

the authority of the Lord Lieutenant, a service for the visitation of prisoners has been added to the Irish Common Prayer Book.

The whole of the Common Prayer, since the period just alluded to, naturally divides itself into, first, *The Common Prayer*, containing the services, viz. *the administration of the sacraments, and rites and ceremonies of the church, according to the use of the church of England*; together with, secondly, *The Psalter or Psalms of David, printed as they are to be sung or said in churches*; and, thirdly, *the form or manner of making, ordaining, and consecrating of bishops, priests and deacons*. Upon those heads, from which doctrinal truths may be drawn or applied, it is now intended to offer some illustrations of their general propriety, utility and excellence, with a particular view to the obviation of the objections started by Dissenters, whose deviations from the use of set forms is certainly an innovation, as those formerly in use by Calvin, at Geneva, and his successors in other places, are still extant: and from the extreme length and heaviness of some of these forms, and the very small part borne by the people, in the way of responses, or any other mode of participation, the superiority of our Liturgy, though considerably longer than their services, may be justly inferred. Besides, our church service is so happily constructed, that any small portion of it, joined in by those who may not be present at the whole, may have a much better effect upon the devout auditor, than an equal or larger portion, pronounced by the minister only, in which it is possible, that general supplication or thanksgiving may be excluded, or expressed in terms much too limited or particular. On the contrary, the attendant upon our church service, having but one opportunity of joining the congregation in any of the several repetitions of the Lord's Prayer, may possibly drink deeper of the spirit of genuine devotion, than in a much longer service, where this divine pattern is omitted, or repeated by the minister only once in the course of his duty.

Respecting the last revision of our excellent Liturgy, by the commission suggested by Tillotson, afterwards archbishop of Canterbury, and approved by William III. it ought to be subjoined from the elegant and scholastic pen of the present curate of Paddington, that the bishops in this commission were, Lamplugh, of York; Compton, of London; Mew, of Winchester; Sprat of Rochester; Smith, of Carlisle; Trelawny, of Exeter; Burnett, of Salisbury; Humphreys, of Bangor; and Strafford, of Chester. Besides the bishops, the twenty assisting divines, included the following eminent names: Stillingfleet, Patrick, Tillotson, Kidder, and Tennison. By these commissioners some new collects were drawn up, more agreeable to the epistles and gospels, and they are said to have been written with great force and beauty of expression. The first draft was made by Patrick, who possessed a peculiar talent for composing prayers. Energy and spirit were infused by Burnett; Stillingfleet examined every word with the exactest judgment; and Tillotson gave the last polish, by the free and masterly strokes of his eloquence. Kidder made a new version of the Psalms, which is said to be more conformable to the original; and Tennison collected all the words and expressions throughout the Liturgy, that had been excepted against,

and proposed others in their room, which were either more clear, or plain, or less liable to objection.

In reference to the composition here referred to, Nicholls says, "The Collects were composed with such elegance of style and splendor of diction, with such force and ardor of christian piety, that nothing could more powerfully affect the mind of the hearer, inflame his affections and elevate his soul to God."....Def. of the Ch. of Eng.

Who does not regret, says the Rev. Mr. Shepherd, that these collects, improved by men so well qualified to reduce them to the standard of perfection, remain unknown and unseen?

The elucidation of the Litany, the communion service, and the other offices of the established church, announced by this author, as in a state of considerable forwardness (see page lxxx. of the second edition of his introduction to *A critical and practical Elucidation of the Morning and Evening Prayer of the Church of England*), we have reason to expect as an acquisition to religion and literature.

[To be continued.]

On the union of Faith and Works.

AN EXTRACT FROM A LATE PUBLICATION ENTITLED

"A WORLD WITHOUT SOULS."

THE preacher took his station just as they entered the building: time had laid his hand upon him, and had gently wrinkled his brows; they were however wholesome tracks, the furrows of the winter's field, the meet and honorable ornaments of a head silvered by the snows of three-score years. The eye bore its testimony that the revelation on which it rested was true, by indicating how long the soul can survive the body: and its brow, like that arch which bestrides the heavens, not only said that the storm had passed away, but, like it, prophesied also of a peace which was to come. The words from which he preached were found in the mouth of an apostle, *add to your faith, virtue.*

He began by telling them, that "the justice which banished man from Paradise, left him also a prey to error; and that the text might serve them to examine two errors which had almost divided the world. The class who adopt the one," he said, "is without religion, those who adopt the other pervert it. The first suppose faith or belief to be of little importance if the life be right; the second esteem faith every thing, and virtue nothing. The first error involves an impossible supposition, that the life may be right, if the faith be wrong. Faith is a part of life; it is the great member of spiritual being, it is the heart's blood, the living principle of *real existence*. If then the source of life be destroyed, can life remain? Faith is that part of life which connects man with God; is this portion of it of no importance? It is that part of it with which the soul is concerned; is this insignificant? It is that part which regards eternity; and is eternity then to be trifled with as a *vapour that appeareth for a little time, and then passeth away*? But let us examine why faith has this extraordinary value attached to it in the Bible."

"The great end of revelation," said the preacher, "as it respected man, was to give a Redeemer to a ruined world. The will of God was to rescue those whom sin had endangered. He determined to accomplish this by the death of his Son; *sacrifice and offering for sin, thou wouldst not, then said I, lo, I come.* The great end of religion therefore being accomplished in Jesus Christ, every thing in it must have a reference to him, must be excellent in proportion as it makes him its fountain-head and very element. And such is faith. It is that principle in the mind of the christian, the work of God indeed, but which appropriates the merits of Christ to himself. When the Son of God was upon earth, faith was debarred the exercise of some of its powers. Men had then to *believe* the *use* alone of his coming, since their eye could ascertain the *reality of his appearance.* But every day makes additional demands upon this principle. *We* are called upon to see the past as the present, to realize occurrences that are gone; and as patriarchs and prophets, *before* the coming of Christ, could hurry over intervening ages, and *make futurity past,* he *was* led as a lamb to the slaughter; so we are required to summon past ages in review before us, to crowd years into moments, to transmute memory into sight, to sink at once the centuries heaped on centuries that obstruct our retrospect, to feel that *in Him, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory.* This is not all," continued the man of God; "faith secures the two important ends of *humbling man and elevating God.* Of man it records his fall, and his punishment. When it looks to God, it reads his *holiness* in his hatred of crime, his *justice* in its chastisement. It ascribes salvation to his *mercy,* it discovers his *wisdom* in the design of redemption, and his *power* in its accomplishment; *Christ the wisdom of God and the power of God.* Surveying thus on every side the great scheme of man's salvation, it borrows from every point a brilliant illustration of the attributes of the Deity; from every star in this glorious constellation it borrows a ray to form, as it were, a crown to cast at the feet of Him who is *King of Kings, and Lord of Lords.*"

The preacher continued: "the doctrine which asserts an indissoluble *connexion between faith and works,* makes faith valuable; for, by embodying it in works, it teaches men to respect the principle in the acts to which it leads, and in the principle to honor Him who is its author. It makes faith valuable also in this respect, that it bends it to its second purpose, the advancing the happiness of mankind. God, (he said in amplifying upon this idea) *created* men to contribute to the happiness of each other, and in councils, 'without variableness;' the work of *redemption* could not change the design of creation. All the principles of Christianity, therefore, and faith among the rest, breathe a spirit of *charity.* They link man to man; they make every one the wheel of a vast machine, of which every part facilitates the motion, and secures the harmony of the whole: *ye are every one members one of another.* No principle of religion then can be good which does not provide a motive for the performance of our social duties, and the exercise of our charities. But faith here takes the highest ground, when it teaches us the sublime

truth, that *Christ died for the sins of men*. How will the remembrance of this fact, if it have its due influence, animate man to the rigid performance of his duties? Christ died to satisfy the demands of justice; who then but will be just? He died to atone for guilt; who then but would be innocent? He died to soften the miseries of man; who then, in pity to a race he died to save, in imitation of his conduct, in remembrance of his sufferings, will not climb the steep hill, or tread the rude valley, to search the haunts of misery? Who that lays claim to feeling, can resist the simple eloquence of the apostle: *he gave himself a propitiation for our sins: beloved, if he so loved you, ye ought also to love one another.*" The orator next taught his people, that this connexion also made virtue practicable; by giving men a motive to it, without which they make no persevering attempts to be virtuous; and promising them assistance in it, without which they would attempt it in vain. Upon the nature and certainty of this assistance he spoke with energy. "Natural religion," he said, "might have taught us that God, the great eye of the universe, ever watches its motions, and secures its safety. But it remained for the religion of Christ to teach us that one Person of the ineffable God-head is constantly employed to implant holy principles, and cultivate holy conduct, in the heart of its disciples: *not by might* (the might of man), *nor by power, but by my Spirit, saith the Lord*. We speak not to cherish the fancies of the enthusiast, who talks of immediate communion, or direct revelation from God. Of such intercourse our religion dreams not. But to those who feel their strength to be weakness, their best resolutions the flower which fades, their strenuous efforts to be capricious and ineffectual: to them we say, their sufficiency is of God; to them we say, that the inviolable truth of the *High and Holy One* is pledged to assist them; *I will give my Spirit to those who ask it*. Let them remember, that the last declaration from the lips of Christ, with which a disciple, as it were, seals up the narration of his Gospel; stopping there as though nothing were worthy to follow it; encourages the hope of the christian; *Lo, I am with you alway, even unto the end of the world*.

"Such" continued the preacher, "being the importance of this union of faith with works, it is the wildest of all attempts to sever them from each other. The hand which would disorder this harmony, is lifted against God and nature. *Faith without works*, is an expression our religion does not assist us to interpret. For us it has no meaning. God has linked them together, and the powers of earth and hell confederate, shall not separate them. Let us not endeavour to do it. Be it our object to convince the unbeliever that the faith of the christian is the best principle, because it makes the best men.

"But let me not be mistaken. Whilst I enforce the necessity of their uniting faith with practice, I would guard against confounding them; for, whilst they are inseparable, they are distinct. A good life is the fruit of a good faith: but let not the fruit be applied to the purpose for which the tree is destined. Faith in the merits of his Redeemer, justifies man in the sight of God; works attest his jus-

tification; faith wins him heaven; works bespeak him fitted for it."

From such a view of faith, this veteran in christianity seemed to catch new vigour in speaking of it. "In teaching you," he said, "to desire and to embrace this principle as the sum and essence of religion, I am not palming upon you any cunningly devised fable: the *thousands* who in every age *have not bowed the knee to Baal*," have uniformly maintained faith to be the only instrument of salvation. The popes, for some centuries, had been squaring the religion of God to the measure of their own views. Not content with their encroachment upon human authority, they dared to wrest from God the sceptre of his grace. They taught, that if the merits of Christ and the Spirit of God might begin the work of salvation, still man must complete it; and they erected him to be, in some degree, his own Redeemer. Your ancestors saw this, and they resolved to *stand in the breach and stay the plague*. They fought the battles of the reformation, and the shouts of their victory were heard, *worthy is the Lamb who was slain!* Nor were their principles those only of the days in which they lived. They had consulted the *oracles of God*, and they found this to be the *good old way* of religion. They saw it printed, and even worn with the foot-steps of saints, of prophets, and of patriarchs. When the great apostle of the Gentiles calls up the shades of the mighty dead, to record the holy actions by which the service of God has been signalized; he dares not recount their deeds, except in union with the principle from which they sprung. He points to these illustrious men looking through the darkness of ages, their eye fixed and intent upon that *Saviour who was to come*. *By faith*, says he, *Abraham offered up Isaac; by faith Joseph worshipped; by faith Moses preferred the suffering with the people of God to those pleasures of sin which are but for a moment*. Refuse not to add your names to a catalogue of whom it is declared *the world was not worthy*; cultivate the same principles, pursue the same practice, and enter into the same glory.

POETRY.

The Third Chapter of Habakkuk paraphrased...By John Ogilvie, D. D.

WRAPT in the blaze of bright surrounding flame,
From Paran's lofty brow th' Almighty came:
All heav'n with terror view'd his rising frown,
His dazzling eyes with living splendor shone,
Blaz'd the blue arch, th' eternal portals glow!
Each rocking mountain bow'd, and groaned below!
A troop of ghastly phantoms strode before,
Blue-blasting Plague, and war that floats in gore;

Loud Fury roaring with tumultuous cries,
And frantic Pain that tears her burning eyes:
Revenge, that boils like some tormenting flood;
Grief that consumes, and Rage that weeps in blood.
On Judah's broad domain he cast his view;
His eyes, all radiant, piercing as he flew!
Then mark'd its bound, and with one stern command
Th'affrighted nations shook, and swept them from the land.
Then heav'n-bred terror seiz'd on ev'ry soul,

And rock'd the lab'ring earth from pole
to pole;
Creation totter'd at the dreadful
sound:
Groan'd all the hills! and burst the
solid ground!
The sweeping winds each tow'ring
mountain bear
Full on their wings, and whirl them
in the air;
On Cushan's tents he aim'd a fatal
blow,
And Midian trembled at th' almighty
foe.
He call'd the deep;—its tumbling
waves obey;
Th'astonish'd flood rolls back to make
him way!
Whence rose his ire? did ere the
flood displease
It's God? or rag'd his fury on the
seas?
When Israel's wond'ring hosts Jeho-
vah led,
Why shrunk the backward rivers to
their head?
Why roar'd the ocean from its inmost
caves?
What arm repress'd, and froze the
boiling waves?
O'er it's broad bosom, heav'n's Eter-
nal rode,
The waves divide before th' advan-
cing God!
In heaps the cleaving billows lay o'er-
thrown,
He stopp'd their course, and touch'd
them into stone!

Lo! where he comes!—descend-
ing from afar,
In all the pomp of desolating war!
His cloudy brow with frowning ven-
geance low'rs,
And bursting round the forky thunder
roars.
See his red arm unsheaths the shining
spear,
The glitt'ring blade hangs naked in
the air!
It rends the rock:—from all its gush-
ing veins
A swelling deluge bursts, and pours
along the plains.
Hark! he commands:—Obedient to
his will,
The pale moon quakes; th'arrested
sun stands still:
Earth hears and shakes, devouring
tempests rise,
Thick clouds and whirlwinds blacken
all the skies;

Tremble the poles!—in wild confu-
sion thrown,
Sink the steep hills—th'eternal moun-
tains groan.
What dire portents my wond'ring
soul affright;
What scenes of terror swim before
my sight:
See mighty Babylon (so heav'n or-
dains)
The scourge of God, stalks wildly
o'er our plains!
Sweeps like some swelling flood our
hosts away,
Or, swift as light'ning, springs, and
grasps the prey.
Yet fear not, Israel, at his dreadful
ire,
Thou fav'rite child of heav'n's exalted
sire!
What tho' pale rage, in her triumph-
ant car,
Drives o'er thy fields, and sounds the
blast of war!
What tho' thy warriors load the pur-
ple plain!
Tho' bellowing slaughter strides o'er
heaps of slain!
Tho' horror numbs thy sense, and
freezes ev'ry vein!
'Tis thus thy God makes boasted
might subside,
Thus spurns his foes, and bends the
brow of pride;
Yet know, those wounds avenging jus-
tice gave,
Stern ire impell'd, but mercy meant
to save;
Triumphant mercy, that exalts the
low,
Sighs o'er the oppress'd, and melts at
human woe!
Wipes ev'ry tear, bids pining anguish
cease,
And pours o'er all the healing balm of
peace.
But see once more th'intrepid victor
near!
The shouts of battle thunder on my
ear;
Mark, mark yon yielding throng!—'tis
Israel flies,
Groans, noise, despair, and tumults
rend the skies.
I faint; o'erpow'r'd beneath the
whelming flood,
Wild numbing grief congeals my
creeping blood:
I see, I shudder at th' approaching
train;
My lips too quiver with convulsive
pain:

Fix'd dumb with horror at this dreadful blow,	Yet shall my soul thy wond'rous grace proclaim,
I stand,—a speechless monument of woe!	Yet this fond heart shall triumph in thy name,
Yet, mighty God! be all my pow'rs resign'd!	When o'er the earth thou wav'st th'avenging rod,
And thine each nobler hope that warms the mind.	When nature trembles at an angry God:
Then tho' no more to crown the peasant's toil,	When the bold breast with terror not its own,
The bleeding olive stream with sacred oil;	Shakes at thy voice, and withers at thy frown;
Tho' figs no more their leafy tendrils join,	Then by no storms dismay'd, no fears deprest;
Tho' scorching lightning blast the budding vine;	In thee my soul shall find perpetual rest;
Tho' the rough steed lies panting on the plain,	O'er me secure thy hovering wings shall spread,
Nor wave th' autumnal fields with golden grain:	And sleep's mild opiate bless my peaceful bed.

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American Episcopate.

[NO. II.]

LETTER TO THE ARCHBISHOP OF CANTERBURY.

NEW-YORK, MAY 24, 1783.

MY LORD,

THE Reverend Doctor Samuel Seabury will have the honor of presenting this letter to your grace. At the request of the episcopal clergy of Connecticut, he goes to England on business highly interesting and important, namely, to be consecrated by your grace, and admitted to the sacred office of a bishop; after which, he purposes to return to Connecticut, and there exercise the spiritual powers which belong to the episcopal character.

Although the letter which Doctor Seabury carries from the clergy of Connecticut to your grace, and the testimonial with which he is furnished, set forth his design, and point out the necessity of carrying it into execution; yet we conceived it to be our duty, in a matter of such moment, to give every support in our power to Doctor Seabury, by writing to your grace, (as we have also done to his lordship of London, and his grace of York) and laying our sentiments on the subject before you; especially as the clergy of Connecticut chose to consult us on the occasion, and submit their letter to our inspection, that we might act in concert with them; and this is the reason why their letter to your grace is dated at New-York, and is only signed by the Reverend Mr. Jarvis, the secretary to their convention, whom they commissioned and sent here for the purpose.

The separation of these colonies from the parent state leaves the church of England here in a most deplorable situation. For as the event was unexpected, no provision was made to guard against its consequences. Whilst the colonies were dependent on England, they were thence supplied with clergymen. The supply indeed was scanty, and inadequate to the wants of the colonists; yet the

church was preserved in existence, and through the blessing of Providence increased in many places. To remove the hardships under which the church labored, particularly in the affair of ordination, and to procure a more ample supply of clergymen, which would greatly promote the growth of the church, the clergy of several provinces repeatedly applied, that one or more bishops might be appointed to reside in America. Their applications, though approved and warmly supported by many illustrious dignitaries of our church, and others; yet, either through inattention in government or mistaken maxims of policy, were disregarded. Hereby the church in America is now utterly helpless, and unable to preserve itself. As the colonies are become independent, no ordination in the usual way, can, as we presume, be procured from England. A few years must carry off such of the present clergy as can remain in the United States, and with them the church of which they are members will be extinct.

This melancholy event is inevitable, if some remedy is not applied; and the only expedient that could be devised to prevent it is the one now proposed. Should Doctor Seabury succeed, and be consecrated, he means to return in the character and perform the duties of a missionary, at New-London, in Connecticut. This, we apprehend, will secure to him, at least, a safe reception there, and prepare the way gradually for exercising the spiritual powers of a bishop, by superintending the clergy, ordaining candidates for holy orders, and administering confirmation to such of the laity as shall choose to be confirmed. To which, we are persuaded, the minds of people will be reconciled, by the time his episcopal character is generally known. For, consistently with our original plan for an American Episcopate, he will have no temporal power or authority whatever. If a bishop is once established in Connecticut, we are confident that bishops will soon be admitted into the other colonies; so that the fate of all the churches in the united colonies is virtually involved in the success of this application.

Such, my lord, is our state, and such are our views. It remains now with your grace to afford that relief to the church of God here, which it stands so much in need of, and save it from utterly perishing in the United States of America, by consecrating Dr. Seabury, and thereby conveying to us a valid and regular episcopate. We have the fullest persuasion of your grace's zeal in whatever concerns the cause of religion, as well as reliance on your firmness to support that cause against groundless objections, or intervening difficulties. We consider the political impediments, which formerly obstructed the appointment of bishops in America, as now entirely removed—they no longer exist. England can have no apprehensions from the disgust that may be given to dissenters by this measure. Whatever risk shall attend it can only be incurred by Dr. Seabury, and the other members of the church here; and however hazardous the attempt, they are willing to embark in it, rather than by their lukewarmness to become accessory to the ruin of the church of God. Indeed it is but justice to mention, that many eminent dissenters in Connecticut and other provinces, have lately declared that they have no objections to bishops here, now when the independency of Amer-

ica is acknowledged by Great-Britain. It is not from such, but from men of an illiberal turn, in whom prejudice gets the better of a sense of justice and right, that danger is to be apprehended; and of this latter sort there are too many in all places.

We flatter ourselves that the impediments to the consecration of a bishop, who is to remove out of the British dominions will be got over, when the necessity of the case and the peculiarity of our situation are considered. Regulations which are merely local, and designed to preserve order in a particular state, should certainly be observed with regard to bishops who are to reside in that state. But we humbly conceive they do not apply to extraordinary emergencies like the present; nor ought they to interfere with the general interests of christianity, especially when no inconvenience can ensue. On this principle the practice of the christian church, for many ages, seems to have been founded. For the light of the gospel has been diffused and the christian church planted and established in most nations of christendom, by bishops and other missionaries from such as had no temporal jurisdiction in those nations. But should it be thought that peculiar difficulties in the present instance, must arise from the constitution of the church of England, we doubt not but the king, as supreme head of that church, is competent to remove them. His royal permission would fully authorize your grace to consecrate Dr. Seabury. And when we reflect on his majesty's undeviating regard, as well to the practice as to whatever may tend to promote the influence of true religion, we cannot hesitate to believe that his permission for the purpose may be obtained. Give us leave to add, that such an indulgence, in a matter so earnestly desired by people, whose attachment to his royal person and government has involved them in many and great difficulties, would be worthy of his princely disposition and paternal goodness.

It may be proper to inform your grace that the late confusions have been fatal to great numbers of the American clergy. Many have died; others have been banished; so that several parishes are now destitute of incumbents. In the four colonies of Connecticut, New-York, New-Jersey, and Pennsylvania, we know at this time, of no less than *seventy* vacant churches—to say nothing of many large tracts of country, where several congregations might immediately be formed and churches built, were there clergymen to officiate. We believe the case of other colonies, in this respect, to be nearly similar; and it would be very difficult, perhaps impossible, to procure such a number of clergymen from England as are wanted, even supposing the former intercourse were restored; yet we are of opinion that all those vacancies would soon be filled, were bishops here to confer holy orders. The demand for clergymen will be further increased by the general disposition that prevails among dissenters, at present, to join the church of England. This is most remarkable in Connecticut; where numbers are daily added to the church, and from the best information we are assured that a similar disposition appears in other colonies.

We cannot omit another circumstance which is of great moment. Some alterations in the liturgy must be made in consequence of in-

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dependency ; particularly in the collects for the king and royal family. The offices for November 5th, January 30th, May 29th, and October 25th, must be omitted. A revision of the canons will be expedient, because many of them, as they now stand, are wholly inapplicable to the state of things here. But it must be the wish of every sound churchman that no alteration may take place, except where it is indispensably necessary, and that an entire uniformity be preserved among all the churches in the several colonies. How these desirable objects can be obtained without bishops, we are unable to see. It would be improper for presbyters to make those alterations, supposing they were perfectly unanimous. But divisions will be unavoidable where all are equal, and there is no superior to controul. The common bond which united the clergy being now dissolved, some will think themselves at liberty to use only such parts of the liturgy, and adopt such rules as they choose ; and hence the several congregations may become so many independent churches, each varying from the other, as the fancy of the clergyman may direct. We are sorry to inform your grace that some symptoms of this kind have already appeared, though it is only in a few individuals. The superintending authority of a bishop will guard against those evils—it will secure unanimity and submission, prevent dangerous innovations, and all unnecessary departure from the established articles, rules, and forms of our excellent church.

But we shall not protract this letter by inserting more particulars relative to the state of the clergy and churches here, of which Dr. Seabury will be able to give you any information your grace may desire. We shall only beg leave to remind your grace that several legacies have been successively bequeathed for the support of bishops in America ; and to express our hopes that some part of those legacies, or of the interest arising from them, may be appropriated to the maintenance of Dr. Seabury, in case he is consecrated, and returns to Connecticut. We do not conceive that the separation of these colonies from the parent state, can be a bar to this appropriation, or invalidate the title of bishops of the church of England to the benefit of those legacies. And perhaps this charitable assistance is more necessary now, than formerly ; since American bishops must have more difficulties to struggle with in consequence of the separation ; and no other mode of support can be provided for them, until our confusions subside, and the government of this country assumes a more settled form.

Having thus with all plainness and sincerity represented our case, we shall urge no farther arguments for a compliance with our request, as it would imply a doubt of your grace's readiness to promote a measure, in which the interests of christianity in general, and of the episcopal church in particular, are so much concerned. A miscarriage on this occasion would preclude all hope of succeeding hereafter in England, where duty and inclination lead us to apply for an episcopate, and many bad consequences would unavoidably follow. It would forward the pernicious scheme alluded to by the clergy of Connecticut, in their letter to your grace—it might probably give rise to applications for an episcopate to foreign states,

which must be attended with many inconveniences ; or possibly, the issue might be a total extinction of the episcopal church in the United States of America.

We shall only add, that we have consulted his excellency Sir Guy Carleton,* the commander in chief, on this subject, and on the appointment of a bishop to Nova-Scotia ; both of which have his entire approbation. As Nova-Scotia is to remain a part of the British dominions, it was necessary that application should be made to government before the appointment there could take place ; and the commander in chief has, at our request, written very pressing to administration, and warmly recommended the measure. We took the liberty at the same time to recommend our worthy brother, the Rev. Dr. Thomas B. Chandler, as a person well qualified to discharge the duties of the episcopal office in that province with dignity and honor. And we hope for your grace's approbation of what we did in this matter, and for your kind assistance in promoting the design ; of which we should have given information to your grace sooner, had we not waited for Dr. Seabury's departure for England, and we judged *that* the safest and best conveyance. If both these appointments should succeed, we trust that, with the blessing of heaven, the church of England will yet flourish in this western hemisphere.

With sincerest wishes for your grace's health and happiness, that you may long continue an ornament and blessing to the church over which you preside, and with the most perfect respect and esteem, we have the honor to be,

Your grace's most dutiful sons,
and obedient humble servants.

[*There are no signatures to this letter, but it is presumed to be from the clergy of New-York.*]

* The British troops appear to have been in possession of New-York when this letter was written.

EDITOR.



Obituary.

DIED, at his seat near New-Brunswick, on Saturday the 20th of December last, in the 84th year of his age, JOHN DENNIS, Esq. a respectable zealous and liberal member of Christ Church, in said city, and for many years a faithful and active warden of the same.

—, At Arlington, Vt. on the 28th of November last, Mr. JOHN GRAY, of that place, in the 80th year of his age. He was originally from the county of Barnstable, in Massachusetts, had resided a number of years in Connecticut, and removed into Vermont in the early part of the settlement of that state. He was remarkable for strict integrity, honesty and benevolence, and for a sincere attachment to christianity.

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